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You Never Can Tell

You never can tell when you send a word,
Like an arrow shot from a bow
By an archer blind, be it cruel or kind,
Just where it may chance to go.
It may pierce the breast of your dearest friend,
Tipped with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed,
Though the harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
You may not know, but the tree shall grow,
With shelter for those who toil.

You never can tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier dove:
They follow the law of the universe;
Each thing must create its kind;
And they speed o'er the track to bring you back
Whatever went out of your mind.

NEW ENGLAND
Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor
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No. 10

PROPHETIC In the welter of words expressing the thoughts of men of varied backgrounds, all seeking, with varying motives, solution to the problem of harmonizing inequalities of understanding among the cosmopolite scene a clear view and wistful wish is sometimes found in the expressions of others still active on the world stage. Thus in 1907 Winston Churchill, Britain's great war premier, gave expression to a thought which, applicable then, is equally applicable now. He said:

"We who look forward to larger brotherhoods and more exact standards of social justice value and cherish the British Empire because it represents, more than any other similar organization has ever represented, the peaceful co-operation of all sorts of men in all sorts of countries, and because we think it is in that respect, at least, a model of what we hope the whole world will some day become."

Those words, as they continued to reverberate down the years, brought fresh inspiration to all who owed allegiance to Britain and increasing hope to mankind. That inspiration has in large measure brought to fruition the magnificent courage which stood the world in good stead in its hour of greatest peril. Surely the principle of fraternity is the greatest principle upon which can be learned the future happiness of mankind. To that principle Freemasonry is primarily and fundamentally dedicated and by the deeds and words of each of its millions of members in its attainment helped.

VISION It may be trite but the expression is not the less true that "Where there is no vision the people perish." There can be no gainsaying the inevitability of truth. Its judgments are always the last word—the final dictum.

One chief trouble lies in misunderstanding, and misunderstanding may have many reasons for existing.

The person of ordinary acquirements with average intelligence all too often finds himself so absorbed with the petty affairs of life as to find scant time for the larger implications. His thoughts, too, are often largely influenced and his judgments formed by the expressions of others more gifted.

Men of force and character who may have an axe to grind or some personal motive at stake can and sometime do wield an influence in the affairs of a nation far beyond their deserving and not always tending to true understanding.

The choice of leaders, in Freemasonry and out, is a matter of the gravest concern. Those who are to direct the destinies of men, to guide their thought and

influence their acts, must invariably be irreproachable in quality, imbued with the spirit of truth and inspired with zeal for harmony and neutral understanding. The record should be viewed dispassionately, with the sole objective of their fitness for the task at hand. No considerations other than the highest should prevail in their selection, if the Craft and other institutions is to pull its full weight in the conduct of affairs.

LIGHT That familiar question which all candidates are asked is perhaps more appropriate to men everywhere today than ever before, for of a surety the False ideology which has led so many millions away from the field of straight thinking seemed to be helplessly plunging the world into a condition comparable in kind if not degree with the days of the Dark Ages.

No one can read the day's news and note its implications without, happily, some feeling of returning confidence in the survival of Truth and a return to sanity. In short, Light is perceptible—its gleams are becoming more and more evident and soon in full effulgence its rays will spread over the face of the earth again to the joy of millions.

The memories of recent years will not quickly pass, though time must inevitably assuage some of the tremendous grief that has so afflicted mankind. And it is well that we do not forget; often it is forgetfulness that permits repetition; in whatever shape the future government of nations is formed it must be that a first and final dominating determination is evident as assurance against such insanity as the past five years have produced.

Future generations—your children and their children—will have cause to remember the days of 1939-44; the history of these years will transcend in importance any other they will study within history books. The events now transpiring more deeply affect their welfare—spiritual and economic.

Surely we live in great days. The challenge is inescapable. Talents are needed now of the highest to bring order out of chaos.

Men in directive office today must inevitably soon pass off the stage. It is to be devoutly hoped that among those of the younger generation may be found men with qualities of highest character to lead and direct events.

A challenge exists likewise to Masonic leadership. During its several hundred years of honorable life, men from its ranks have left an indelible imprint upon the lives of nations. If our standards are maintained, which they will be, when our lessons are learned as they should be, there may come forth from the ranks a bigger man than ever before to point the path to true universal fraternity—which in the last analysis is the bedrock base of human happiness.

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Alfred Hampden Moorhouse, Editor and Publisher.

FRANCE AND HER ALLIES

[So much surmise is being made about the state of the world after the war, and the conditions that will proceed from it that analysis of previous revolutionary days may afford an insight which is enlightening. The following synoptic survey of France in a period of flux which is to a great extent comparable to the case of Europe when the present holocaust shall be over, deserves careful consideration. The days ahead for Freemasons and all men, in this country and in every country, will be profoundly affecting. The distinguished writer in Britain's leading liberal weekly has written a bit of prose here which should be welcomed by all serious minded individuals.] ED. CRAFTSMAN.

No people exhibits so strongly as the French the extremes of pessimism and optimism, of caution and daring. This is due in part to the varieties of temperament to be found, as Seignobos showed, in the different populations that occupy the map of France. It is due, again, to the blend of the traditional conservatism of peasants and small tradesmen with the imaginative versatility of a people that has led for centuries the culture of Europe. But it is due also to the vast storm of human passion in which modern Europe was born. For the Revolution left France a double legacy; a spiritual elation and an obstinate disease; a generous tradition and a blighting discord; a sense of victory and a sense of defeat. Acton said that no man feels the grandeur of the Revolution till he has read Michelet, or its horrors till he has read Taine. Michelet was near enough to the Revolution to catch its glow, for he moved among men and women who had lived through its ecstasies as well as its tragedies. Taine wrote in the seventies, when the Great Revolution had been followed by half a dozen others and the ardour that had given France such noble purposes was not a memory but a legend. Michelet could wring his hands over the cruel disappointments of the Revolution, but the dominating fact about it in his mind was that the world had seen for the first time in its history a people on fire for justice. For Taine it was all a miserable mistake, the delusion that the subjects of the Bourbon monarchy could make themselves in a single night into the citizens of Athens or Florence. To-day the feeling that Revolutionary France gave the world a new vision of freedom, a revelation of the greatness of man, inspires and exalts many Frenchmen and upholds them in their calamities. But the civil strife of the Revolution left a habit of political warfare that embarrasses Parliamentary Government, and its unresolved problems still embitter French politics. It is not surprising, then, that there should be some Frenchmen who find more truth in Taine's gloom than in Michelet's raptures.

What France needs is a strengthening of the confidence that pride in the Revolution inspires, and the pacification of the quarrels that she inherits from it. Bodley, who was so much struck by the pessimism of public life and the violence of political strife at the beginning of this century, pointed out that in the first

years after Sedan there was much less of both. The explanation is, no doubt, that France rose to an emergency; her public men were resolved to extricate the nation from its misfortunes. When Bodley noted these disturbing phenomena the Republic was thirty years old. It had been preoccupied with the diplomatic problems that the recovery of French power set to her Ministers, and the unfinished social tasks of the Revolution had been neglected in the disastrous quarrels between the Republic and the Church. The last war might have been expected to re-create a France full of purpose and faith. But France had held the post of danger and the war had left her too much exhausted to respond to the stimulus of victory. She faced the new world a tired and anxious people. To-day once again she has risen to an emergency, and her noble resistance to the Nazi tyranny is one of the glories of the war. She makes her new star under favourable conditions. The spirit of purpose and hope is stronger among the men who have led her battles than it has been for a very long time in the public life of France, and the most harmful of her quarrels have been hushed. In the active politics of France to-day the vitality of Michelet is stronger than the despondency of Taine.

The state of the world and the domestic problems of France offer to this spirit just what it needs; a great mission. The Frenchmen of 1871 were cautious and prudent men who wished to restore French strength, dissipated by the Second Empire. They had no large outlook beyond this task. There were then no great cooperative plans for peace and good government in Europe inviting her help. Thiers's remedy for French disorders was the Conservative Republic. To-day the problems of Europe and of France demand French leadership and French courage. But they need also tact and wisdom in France's Allies, and these unhappily have not been much in evidence. We must hope that General de Gaulle's visit will put an end to an unsatisfactory and dangerous state of things. The Allies have not yet put the arrangements for liberation on a proper footing, and their tone towards France suggests that they think of her rather as a trustee thinks of his ward than as one ally should think of another. If any of the Allies believe that they can play the governess in France, to use Sir Samuel Hoare's expression, take charge of her politics, interfere with her Administration, and choose her officials they will spread confusion and discord. The caustic language of the clandestine press, quoted in our columns on Monday, shows how France would take such behaviour. "If day by day fresh victims fall in the battle," says "Combat," "they fall for France's liberation, not for a 'change of warden.' Civil strife would be fomented, vengeance would displace justice, and resentment of foreign intervention would check all France's generous impulses and perhaps wreck the hope of post-war co-operation. Thus a great opportunity may be ruined if the Allies fail to understand the temper and the problems of France.—*The Manchester Guardian*.

PIRACY OR INFRINGEMENT OF RITUAL

MELVIN MAYNARD JOHNSON, 33°, SOVEREIGN GRAND COMMANDER

The "secret" society attempts to keep control of its rituals through obligations taken by its initiates. Few realize that the society has legally enforceable rights to preserve that secrecy and for damages in the event that it is violated. No discussion of this legal situation has come to our notice. Neither has there been any litigation to enforce these rights. Perhaps the fact that a trial would disclose that which it is desired to conceal may have had influence in preventing litigation. One misguided reviser of a certain Masonic degree actually copyrighted it under the U. S. Federal Statute. He was misguided because he and his organization would have been much better off if he had relied upon what is usually called "Common law copyright." This is technically a misnomer for the very word "copyright" means the right to copy. One who has a lawful copyright, which is a creature of statute, has thereby secured to himself for a limited period the sole right to copy.

The author of any manuscript having the remotest literary value has before he has "published" it, the exclusive right to determine when, how and by whom it may be "published." Once "published," however, it is public property thereafter unless proper procedure has been taken to obtain the statutory copyright.

The protection thus afforded to an author by "common law copyright," before "publication" is both

- (1) Corporeal,—in the physical manuscript, and
- (2) In corporeal,—in the literary work which the manuscript embodies.

The manuscript to which this protection attaches is any writing or printing by words or pictures having literary or artistic value. It may be merely a letter. He who receives the letter may read it but has no right to publish it without consent of the writer. It may be a drama, opera, or a book of fact or fiction. Certainly the manuscript of a degree ritual is entitled to the same protection.

THE RIGHTS OF THE AUTHOR

"Common law copyright" preserves to the author exclusive rights in that which he has written until after he has "published" it. He may, in equity, obtain not only damages for previous infringement but also an injunction to prevent future piracy or infringement.

These rights are commercial. They are the property of the author. He retains them merely by refraining from "publishing" his work. There is no limit to the duration of his rights except "publication." In the absence of "publication" they are perpetual.

He may sell these rights to another, in which case the purchaser stands in the shoes of the author. Indeed, the purchaser will retain the rights even after the death of the author and until "publication."

WHAT IS "PUBLICATION"?

It is therefore important to understand the legal meaning of the word "publication" as used in this connection for it has a technical meaning, not what the word might suggest to one familiar with the law.

An author may write a history and, having it in type, may send copies to various historians seeking suggestions and corrections. This is not publication.

A professor may read his lectures to class after class of as many students as may be entitled to hear them. That is not "publication." Burton Holmes may show his still and moving pictures and recite his manuscript descriptions to audiences filling halls all over the country. That is not "publication."

A dramatist's play may be produced in a run of two years' daily performances in New York and for other periods in the principal theatres of the whole country, to be seen and heard by all who will buy tickets. Even that is not "publication" of the play.

But let any one of these offer his history, lecture or play in any form of writing or printing for sale to anyone who will buy it, then his "common law copyright" ceases and he has no further protection against its being used or copied by others except under copyright statutes.

By exact parity of reasoning, when a Masonic body has acquired the manuscript of any ritual from its author or authors, whether by purchase or by gift, that body has obtained "common law copyright" rights in that ritual forever after unless and until it "publishes" the manuscript. Printing the ritual and distributing it to the body's officers, workers or even members,—that is to a limited number and for private rather than public consumption,—is not "publication." The body has, by law, the right to maintain its private control over such rituals. No one else may legally infringe or steal any part of it.

OUR "OLD" RITUALS

This law also applies to a ritual formerly in use but now not actually worked, like the old 20° of our Rite. Some years ago, we adopted a new 20°. We still have the manuscript of the old 20° and have never yet "published" it. Therefore, no one else may use the old 20° any more than they may the one which is now current.

No one, therefore, has any legal right to produce the old 20° either as a degree, a play, an "episode" or otherwise. It would require authority from the Supreme Council, itself, for any person or organization, even a subordinate body, to use or produce any present or past ritual belonging to the Rite whether or not now in use; except only that presently authorized rituals may be used or produced in accordance with the laws and constitutions of the Supreme Council, by its subordinate bodies, but by no one else, and then only in the due and regular procedure established by this Supreme Council.

This is a full and sufficient answer to the many requests made to the Sovereign Grand Commander for permission to use certain popular and dramatic degrees of the Scottish Rite for purposes of popular entertainment. There are dramas like "John Brent" which run along somewhat parallel lines. To the exhibition of these there is no objection if they are produced with the author's consent.

SANCTUM SANCTORUM

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In both the Tabernacle in the Wilderness and in King Solomon's Temple, the Most Holy Place—Sanctum Sanctorum or Holy of Holies in the good old Masonic phrase—was the most secret and best protected of all apartments.

It is not necessary here to try to decide whether the wandering tribes really did construct and carry with them a Tabernacle in the form, substance and decorations described in the Old Testament, or whether it was a smaller, simpler structure to be used only until circumstances might permit the larger one to be made. Whatever its size, it did have an inner chamber, even as did Solomon's Temple.

The Most Holy Place, the most sacred portion of the Temple, a cube of 40 feet dimensions, had three sides of highly polished walls of gold. The "Veil" of fine twined linen in blue, purple and scarlet, embroidered with figures of cherubim in gold, hanging from the top of four pillars of shittim wood overlaid with gold, and resting in sockets of silver, defined the eastern and only entrance. Over all hung the blue, purple and scarlet curtain, embroidered with golden cherubim. The reflection of these brilliant hues upon the walls of polished gold must have produced a startling effect.

Within this enclosure was but one article of furniture, the Ark of the Covenant. This was a chest of shittim wood 5 feet long, 3 wide and 3 high, overlaid with gold and embellished with a crown of gold extending around the top. Rings of gold were set in the corners, two on each side, through which were passed wooden staves overlaid with gold used in carrying the sacred chest.

The covering (the Mercy Seat) of gold was 5 feet long and 3 wide. Upon each end and a part thereof were cherubim made of beaten gold. These stretched forth their wings to cover the Mercy Seat, their faces being inward. In this Ark was the Testimony, or Ten Commandments, upon two tables of stone.

The Ark of the Covenant was visited but once each year by the High Priest, on the Day of Atonement, to make "atonement for the sins of the people," the most solemn ceremony of Hebrew worship.

That the Twelve Tribes were deeply religious goes without saying. But even without such a characteristic, it must have been with a real thrill that worshippers without thought of the High Priest within. As for the High Priest himself, what must have been his feelings as he spoke the Ineffable Name once in a twelve month! It could never have been lightly that he entered the Most Holy Place—it must have been with fear and trembling as well as awe and wonder that he stood before the Ark of the Covenant and saw, perhaps, the dim glow of the Shekinah pushing back the thick darkness.

In the Legend of the Third Degree the Master Builder enters the Sanctum Sanctorum not once a year but

once at least every working day. The Most Holy Place was then neither finished nor furnished—the Ark had not been borne in and there must have been some light, since it was here he drew his designs upon the trestle-board. But the place was holy, even then, since there devotions were offered. Doubtless, also, the Builder knew the ancient maxim that worthy labor itself is prayer—and surely no labor could be more worthy than building the Lord's House.

If the Legend is to have its proper setting there should be, within every Masonic Lodge open on the third degree, something which represents to every Mason the Most Holy Place, held in appropriate reverence by them.

What made the inner chamber of Tabernacle and Temple more holy than any other parts of either structure? Obviously, the Ark of the Covenant, and the belief in the presence—more here than elsewhere—of Jehovah.

Masonic Lodges have no Ark of the Covenant. But they do possess an Altar. Upon that Altar lie the Great Lights of Masonry—the Volume of the Sacred Law, the Square and Compasses (compass in six Jurisdictions). Surrounding these, or near them, are the three Lesser Lights or luminaries.

In English Lodges the Altar is a pedestal near the Master; in American Lodges the Altar is universally in the center of the Lodge room, or somewhat east of center. In the forty-nine Grand Lodges of the nation may be seen fourteen different arrangements of the Lesser Lights, but all have one invariable characteristic; the lights form a triangle. It may be large enough to enclose the Altar, the invisible lines which make a triangle out of three lights marking the boundary of the Sanctum Sanctorum. Or the Lesser Lights may be closely grouped and placed to one side or another of the Altar. In some Grand Lodges the Lesser Lights are adjacent to the Master's and Wardens' stations. But in all they form a triangle; in no Lodge are they in a straight line.

The triangle is an early, if not the earliest, symbol of Deity. Long before savage man learned to twist fibres into a cord or with one draw a circle, he made signs by various arrangements of sticks and twigs. As far back as religious history may be traced, man has always conceived of God as without beginning or ending. Very naturally, then, whatever symbol expressed to his primitive mind the idea of God must have neither beginning nor ending. The triangle is a closed figure, without beginning or ending and triangle antedated circle. Doubtless square or pentagon also antedated circle, but the triangle is the easiest to construct, and of all closed figures the simplest to make with twigs or sticks.

Hence the triangle became a symbol of Deity.

This is the significance of "three" throughout Freemasonry. Three degrees, three steps, three principal

officers, three Great Lights, three Lesser Lights, three gates to the Temple, three, three, three! And of all the "three" in Freemasonry, the Lesser Lights are the only ones to be seen by their own light.

Alas, that modern convenience so often supplants the burning candles which consume themselves even as they give light to others, with electric lights. For the electric light is here but a symbol of a symbol, which loses in significance what it gains in ease of lighting and extinguishing. Happy the Lodge in which the burning candle is a tradition too strong to break.

In several Jurisdictions in which the Lesser Lights are grouped about the Altar so that he who kneels is within the triangle, brethren do not pass between the Altar and a light. Officer or candidate may enter this mystic Sanctum Sanctorum but they leave by the same path. They do not pass through. There was no thoroughfare through the Sanctum Sanctorum of Tabernacle and Temple; the High Priest entered and left the same way; he did not pass through.

Some Lodge rooms provide a faint light in the ceiling, shining down upon the Altar—a reminder of that Shekinah which glowed about the Ark of the Covenant.

Tabernacle and Temple had Altars of Sacrifice and Altars of Incense. The Altar of Freemasonry is both. An Altar of Sacrifice it is for those who here take certain obligations, for unselfishness is always sacrifice and there is nothing selfish in any Masonic obligation. The man who would feel that he is regarded as a brother by his brethren must first be a brother to those brethren. Brotherhood is unselfishness; to go on foot and out of one's way to serve another; to help another; to pray for another; to guard and warn another—these are sacrificial in character.

On the ancient Altar of Incense burned sweet spices and herbs to make an odor, pleasant to man and therefore, in his thought, pleasant to God. In ceremonies in the churches of a number of faiths today incense is burned and censors are swung. In Freemasonry incense may be an offering of song. In many Lodges—a pity it cannot be said of all—is the pretty custom of hearing a solo or the chanting of a choir during the degree. In some Lodges the passages of scripture appropriate to the ceremony are rendered as anthems instead of recited. There are Lodges in which a quartette stands behind the Chaplain as he offers devotions to Diety for the Lodge and ends his prayer with an harmonious Amen:

"...one chord of music

Like the sound of a great Amen"

as Adelaide Proctor wrote nearly a century ago.

But there are many little Lodges in simple Temples and Lodge rooms bare of all but the essentials. Think not that here is no Altar of Incense! For where men gather together around an Altar to pray, to practice unselfishness, to offer the symbolic Light from the East to one who is to become part of the circle of the Mystic Tie—here is incense as sweet as ever perfumed the air in the Tabernacle, or arose in anthem in larger and walthier Lodges.

The Altar in the Tabernacle had horns. Whosoever was pursued by an enemy or accuser could flee to the Altar and there with his hand upon a horn be safe; he

had thus time to prove his innocence if wrongly accused or to gain protection from an enemy. There is at least one, and doubtless there are more, Lodges in this nation, the Altars of which have horns. In King Solomons Lodge No. 7 of Woodbury, Connecticut, (properly spelled without an apostrophe, since it was so written in the Charter) is an Altar with four horns on the corners, which were taken from the first Merino sheep imported into the State in earliest Colonial days. No member of that Lodge need touch a horn for sanctuary, but it adds a touch of venerableness to the room to see them there.

No Mason needs an Altar horn for protection; these are symbols of a day that is gone. But Masons, even as all men, need sanctuary at times from a troubling world. Many find it in the contemplation of the Sanctum Sanctorum in a Lodge.

Such then, are the furniture and the lights and the symbols which form the Holy of Holies in a Masonic Lodge.

It is for the philosophers of religion (or the priests of philosophy) not for these pages, to decide if that which is holy is inherently so, or so only as man regards it. A wooden cross in a grove of trees is holy to Christians; to a savage who never heard of Christianity it might be a satisfactory object on which to hang his newly killed game.

The Sanctum Sanctorum of the Masonic Lodge can be holy only in the thought with which the brethren regard it. Doubtless to the janitor who sweeps out the room, Altar, Book and Lesser Lights are but objects which make sweeping difficult!

Holiness is not in the wod of the Altar, the paper of the Book, the metal of the candlesticks. They become holy and of veneration only as they mean something more than their structure and materials.

If the Sanctum Sanctorum of the Tabernacle and the Temple is a vivid reality in the Lodge, it is because men who gather about it reverence the Altar as belonging to the Great Architect; find in the Great Light His words; see in the radiance of the Lesser Lights the powers of nature and the wisdom of the East; mentally metamorphose Altar and Lights into that place in which the cunning workman of Tyre, who was son of a widow of the tribe of Naphthali, "drew his designs upon the trestleboard."

There are some fifteen thousand five hundred Masonic Lodges in this country. In every one is an Altar, Great Lights, Lesser Lights. In all men gather in reverent formation about the Sanctum Sanctorum of Freemasonry, their vision turned inward, eyes of the spirit seeing what is hidden from eyes of flesh, their thoughts upon the obligation assumed by those who here imitate the Master Builder and thus, in the symbolic Sanctum Sanctorum, symbolically draw their designs upon the trestleboard.

There is nothing more expressive; nothing more impressive in all the Ancient Craft than this constant gathering of many men of many minds, here of but one mind, entering their Most Holy Place as did the High Priest on the Day of Atonement, long, long ago.

"AFTER ME COMETH A BUILDER"

REV. KENNETH BROOKES

We ought to honor the past—reading in the ruins the visions and dreams of the Kings and the Masons who have built before us.

And so, as we build, let us look into the past. And tonight we go back to the early days of our republic, to those great builders of yesteryear, to those Kings and Masons of the eighteenth century who, beginning to build the palace of the United States, left this unfinished task in the hands of the faithless years. And if we can find some of the stones they left we may learn their great plans, their visions and dreams. And on each stone, they will have carved: "After me cometh a builder." For they were building for the future.

I have been studying recently the Declaration of Independence and out of that study I have caught a vision of the palace they were trying to build. The vision is incomplete but what I see, I see clearly.

I see three great pillars supporting the structure. The first pillar is that of Freedom. How wise these great builders were to erect within the palace of our nation the pillar of Freedom. How wise to know that man must be free before he can be either great or good.

In the center is the pillar called "Faith". What strength these builders gave the edifice of our national life when they placed the pillar of faith in the center!

And the third pillar has written upon it the word, "Fraternity." The fathers of our country, many of them Masons, knew well enough that no edifice would endure without the beauty of brotherly love.

And so, they began to build, but a Voice out of the darkness called them and they left their work unfinished: "After me cometh a builder."

Many times, since then, these three great pillars, Freedom, Faith, Fraternity, have been undermined, allowed to crumble, or ruthlessly destroyed. Some generations have caught a vision and have begun the work of restoring them. But always the task in unfinished—left for the future.

In our time, America stands at a great crisis in history, a crisis both national and international. If we are to be true to the past, true to the vision of our forefathers then we must begin the restoration of those three great pillars. If we are to be true to ourselves and our children, loyal to the present and faithful to the future we must again catch the vision of our fathers.

We must hear again the words of freedom: "All men are created equal." Those words demand that freedom be extended to all our citizens, whether black or white, red or yellow, rich or poor. We cannot have a first class Democracy while we have second class citizens.

We must read again the words of faith: "They are endowed by their Creator with certain inalienable rights." Those words demand that religious faith become central in our society. A nation is as strong as its morality and as durable as its faith.

We must listen again to the words of fraternity. "We mutually pledge to each other our lives, our for-

tunes, our sacred honor." These words demand that above self we place the interests of others. The palace of our national life will then be built in wisdom, in strength and in beauty.

In the 1860's we learned that we could not exist half-slave and half-free. Our freedom means nothing while tyrants rule over other people.

And what is true of freedom is also true of faith and fraternity. Belief in God and goodness cannot exist at peace in the same world where God is mocked and goodness flaunted. And surely fraternity loses all

MEXICO

MELVIN M. JOHNSON, 33°, SOVEREIGN GRAND COMMANDER

A Masonic visitation to Mexico was made by the Sovereign Grand Commander, accompanied by Ill. Ralph H. Sleeper, 33°, leaving Boston, Sunday, April 2nd, and returning Tuesday, May 9th.

This visit was not hurried. The temptation to follow traditional tourist paths and to give more time to very pleasant sightseeing than to Masonic visitation was successfully resisted. The Masonic itinerary included Monterrey, Mexico City, Jalapa, Veracruz, Guadalajara, and at various train stops brethren came to the railroad station to pay their respects. At the meetings held in Monterrey, Mexico City, Veracruz and Guadalajara representatives of Grand Lodges from other States were present, so that contacts were had with ten state grand lodges.

This more intimate contact was made possible by the courtesy of Ill. Antonio Arceo, 33°, Sovereign Grand Commander who planned all interviews, meetings and social gatherings and personally accompanied the visitors on the entire trip. His insight into every phase of the Mexican situation, his sound judgment and wise diplomacy added much to the value of this visit. He was meticulously careful in refraining from using the weight of his influence for or against non-recognized bodies, even to the extent of absenting himself from conferences with their representatives.

Ill. Bro. Arceo is himself a symbol and embodiment of that warm-hearted hospitality which is characteristic of Mexican Freemasonry.

A WIDE RANGE OF CONTACTS

The grand commander made contacts with the recognized Supreme Council of that country and with three schismatic bodies claiming to be Supreme Councils. Also, in his capacity as chairman of the committee of the Grand Lodge of Massachusetts on Recognition of Foreign Grand Lodges, he established personal contacts with the York Grand Lodge of Mexico and nine state grand lodges; also with the retiring and incoming presiding officers of the confederation.

In Mexico, there are a Federal District, corresponding to the District of Columbia in the United States, and twenty-eight states, analogous to the forty-eight states of our country. There are more than twenty grand lodges, with Sees in the different states, which

meaning when a circle of seclusion is drawn about it.

If isolation does not work in the realm of freedom it surely cannot work in the realm of faith and fraternity.

The days ahead will be stern and trying ones. The nations will be tested in the days to come a great more severely than they have been.

But if we will build three pillars—build them well—build them strongly—Freedom—Faith—Fraternity, then, when the voice calls to us, proudly we can carve for the future: "After me cometh a builder."

MEXICO

MELVIN M. JOHNSON, 33°, SOVEREIGN GRAND COMMANDER

should be considered for recognition by American grand lodges.

THE RECOGNITION OF MEXICAN FREEMASONRY

The Grand Commander will make two formal reports: one to the Supreme Council next September, and one to the Grand Lodge of Massachusetts. Each of these reports will be made available to those Masonic officers who will advise him that they would be glad to receive copies.

At the base of his recommendation lies his judgment that the grand lodges of this country are not giving fair treatment to the grand lodges of Mexico. For many years he has been charged with the responsibility of making recommendations to his own grand lodge concerning recognition of sister jurisdictions, and he desires to assume more than his share of the blame for non-action. It was due to the many conflicting stories which have been received concerning Mexican Freemasonry, and what was for a long time a chaotic condition but, which has now substantially righted itself.

He believes that the nationals of a country, if complying with the landmarks and fundamentals of the fraternity, are entitled to govern their own Freemasonry, and that foreigners have no business to claim the right to hold exclusive control of the Freemasonry of any country in the hands of persons who are not citizens thereof and who conduct the meetings of their grand lodge and subordinate lodges in a foreign tongue.

THE TREND TOWARD UNITY

In the Scottish Rite, there is one recognized and legitimate supreme council. There are three schismatic and four spurious bodies claiming to be supreme councils. The last four are not entitled to any consideration whatever. The same is to be said of one of the schismatic bodies. One other schismatic body is now arranging to merge with the legitimate supreme council. The third is composed of very loyal Masons and high standing citizens of the Republic, and it is earnestly to be hoped that some basis may be found in this instance for a merger also.

The growing spirit of Masonic unity is encouraging. As in all other jurisdictions, there are problems to be solved but our brethren in Mexico may be trusted to solve them in their own way.

THE GENIUS OF THE SUPREME COUNCIL

Many members of the Scottish Rite have only a vague idea of what the Supreme Council is and what it does. They know, in a general way, that it is the governing body of the Rite, that it authorizes the rituals of the twenty-nine degrees from the 4° to the 32° inclusive, and that it is the source of certain rules and regulations. They have little awareness of its essential genius, its peculiar character, its inherent nature.

A DEMOCRATIC HIERARCHY

A Supreme Council 33°, Ancient Accepted Scottish Rite, in any jurisdiction, is unlike any and every other governing body in Freemasonry. It is composed of Freemasons who have received the Thirty-third Degree. As of September 15, 1943, the Supreme Council for the Northern Masonic Jurisdiction, U.S.A., had a membership of 43 Active Members—the governing group—and 1,610 Honorary Members who have a voice in the Supreme Council but no vote.

It is not a delegated body. Representatives are not chosen by subordinate bodies; nor are fifteen States, or Districts, as we call them, officially represented. Ill. Samuel Harrison Baynard, Jr., 33°, Grand Secretary General, has made this very clear. "While each District has from two to five Active Members, they are Active Members of the Supreme Council for the particular District, and not Active Members of the District in the Supreme Council."

The Supreme Council is unique in another respect. It is a self-perpetuating, democratic hierarchy. This is the clue to its remarkable influence. Our Sovereign Grand Commander, Ill. Melvin M. Johnson, 33°, says very plainly: "Were it not for the hierachial form of government of the Scottish Rite, and the consequent persistence of a Supreme Council, even though but one of its Active Members remains, Freemasonry itself would not have found its way into many nations of the world. . . . The Scottish Rite has carried Freemasonry to more nations of the world, in number, than any other Rite."

When vacancies occur, the Supreme Council, at its

own pleasure, may elect Active Members from the ranks of its Honorary Members. It maintains itself as a small, flexible body and insists rigidly upon democratic processes within the framework of the Constitutions. It is geared to wise and necessary changes in its laws and rituals. It is sensitively responsive to the attitudes and convictions of the general membership of the Rite.

A JURISDICTIONAL OUTLOOK

It must be confessed that, at times, there have been Active and Honorary Members who have failed to understand the unique genius of the Supreme Council. They have been slaves of the local. They have thought and acted in terms of their own State or their own Valley, and fancied that they were in the Supreme Council to represent and further their local interest.

If a member of the Supreme Council does not think in jurisdictional terms he can be of little service to the Rite. To paraphrase Paul's indictment of the partisan groups in the church at Corinth, no man dare say "I am of Ohio," or "I am of Michigan," or I am of Massachusetts"—or any other of the fifteen Northern States. To think and act in local rather than in jurisdictional terms would be fatal to the unity and efficiency of the Scottish Rite.

It is a close, intimate fellowship. Differing in age, in religious and political convictions, the Active Members are conscious of a real bond of comradeship.

There are few "yes" men in the group. Frequently, there is a clash of opinion, but it always ends in a meeting of minds, and in substantial if not always unanimous agreement. Each man respects the honest convictions of the others. It is easy to find common ground for the simple reason that, with a few inconspicuous exceptions, there are no competing loyalties, no personal ambitions, no political fences to be built and guarded. In 131 years of magnificent history very few men have even desired to break the chain of union or challenge what Tennyson has called "the commonsense of most." M.H.L.

Russian Masonic Club

revolutionary influence of Freemasonry in France and America.

With the fine spiritual insight which is one of the great gifts of Russia to the world of thought, S. Liberman writes on "Facing The Future" and Ill. M. Mendelsohn, 33°, who is a frequent and always welcomed visitor in the office of the Supreme Council has a most thoughtful philosophical essay on "The Moral Value of Masonic Education."

Copies of Bulletin II may be had by addressing Dr. Michael J. Imchanitzky, 20 Exchange Place, New York 5, N. Y.

The historical sketch of Russian Masonry by Michael J. Imchanitzky is a real contribution to Masonic history. Two articles on Tolstoy, one by Rabbi H. Gefen, the other by M. Aldanov, are illuminating. J. Delevsky's remarkable essay on "Freemasonry in Critical Periods of Democracy" is source material for every student of the

**MASONRY STANDS FIRM**

Is there a nation intact today that has lived since the time of the building of King Solomon's Temple? Not one. Hundreds have risen to power and disintegrated through the confusions they brought upon themselves in trying to keep the evils that grew up within them. Their hopes, prides, ambitions and deeds lie buried in the ashes of antiquity.

But what about the noble Fraternity of Masonry? Nations have bestowed honors, degrees, titles and rank since time immemorial. All have been swept away in the constantly rising tides of human avarice, passion and greed. Yet, Masonry itself and the honors conferred by it, stand more firmly today than ever before. It has not changed. The whirlpools of hate and the torrents of war passed over it—and yet it stood immovable and fixed. Why is this so?

Again the answer is simple, brethren. The Masonry we practice was erected according to the rules and designs laid down by the Supreme Architect of the Universe in the Book of Life. That book is our Trestleboard. The rules and the designs are plain and clear. . . . Properly trained to observe it (the pattern) man needs no law more complex than the Ten Commandments. . . .

So, while great men shall argue over what they call the complicated problems of peace, let us not be deluded. Justice, right, mercy and love are simple, clear and plain. . . . Masonry's relation to life is simply that of light to darkness.

—*Masonic Chronicler.*

THOMAS JEFFERSON MEMORIAL

April 13th marked the first anniversary of the dedication of the Thomas Jefferson Memorial at Washington, D.C., a beautiful structure erected by the Government in Jefferson's honor. The occasion was observed by a number of patriotic and military organizations, each of which placed a floral tribute at the base of the statue of Jefferson in the center of the rotunda. A wreath was also placed for the President.

The speaker of the occasion was U. S. Senator Elbert D. Thomas of Utah, a member of the Jefferson Memorial Commission, and the music was by one of the military bands. The invocation and ben-

dition were pronounced by the Rev. Clarence Cranford, pastor of the Calvary Baptist Church.

There are four inscriptions inside the rotunda, and one in particular should be impressed upon the mind of every citizen of the United States of America. It is as follows:

"Almighty God has created the mind free. All attempts to influence it by temporal punishment or burthens . . . are a departure from the plan of the Holy Author of our religion. . . . No man shall be compelled to frequent or support any religious worship or ministry or shall otherwise suffer on account of his religious opinions or belief, BUT ALL MEN SHALL BE FREE TO PROFESS AND BY ARGUMENT TO MAINTAIN THEIR OPINIONS IN MATTERS OF RELIGION. I know but one code of morality for men whether acting singly or collectively." (Capitalization ours.)

MASONIC VETERAN RETIRES

The Grand Old Man of Masonry in Georgia, Past Grand Master Thomas H. Jeffries, celebrated the 90th anniversary of his birth on the 16th of April. He has been an inspiration and example to the Masons of the old "Peachtree State" for many long years. Naturally, he is the senior Past Grand Master.

In civil life he has served in political office for the last twenty-nine years as Ordinary of the Superior Court, which is longer than anyone else has held that office.

He is also a Past Grand High Priest of the Grand Chapter of Royal Arch Masons of the state, and he occupied the office of "The Great Incahonee," the highest title in the Order of Red Men.

CLASS NAMED FOR ARMY OFFICER

The first member of the District of Columbia Scottish Rite Bodies to give his life in this war, Lt. Col. William Herbert Murphy, was commemorated by the Rite when it named the fall reunion class for him. Approximately 70 received the Fourth Degree at the initial meeting on September 21st. Colonel Murphy was killed in the Pacific Theater of Operations in February, 1942. He served in the Signal Corps in both World Wars.

QUITE TRUE

Freemasonry is under no necessity of accommodating itself to the caprices of individuals who wish to attain its honors and preferments by short-cuts. It is not honored by the accession of a man who, in some way, has become noted, nor by one who waits until he is ready for a voyage or a change of residence and business, and then applies for initiation into its mysteries. Better never make such men Masons than to so lower the institution as to make it subservient to their convenience and caprices, for they never will appreciate the honor conferred, or rather, the favor thus bestowed.

CONNECTICUT MASON 100

The oldest living Mason in Connecticut and a member of the one of the oldest Masonic lodges in the United States is Andrew J. Stodel, who, on April 3rd, celebrated his 100th birth anniversary in St. Petersburg, Fla., at the home of a daughter with whom he resides.

Mr. Stodel, a native of Amsterdam, Holland, was married in England and came to the United States in 1868, where he manufactured cigars in New York City. He has four daughters and one son, 29 grandchildren and 39 great grandchildren, nine of whom are in the Armed Forces.

In 1874, he became a Mason in Hiram Lodge No. 1, New Haven, Conn., which lodge was instituted in 1750.

GREEK KING IS 33° MASON

It is reported from England that, during the year ending September, 1943, King George of Greece was among those Masons who were honored with the Thirty-third Degree. He received the Master Mason Degree in Wallwood Lodge No. 5143, London, in 1930, served as Master in 1933, and was named Past Senior Grand Warden of England in 1936.

MEDITERRANEAN MASONIC CLUB

Somewhere in North Africa there is a body of Masons some seven hundred strong who have banded together to form the Mediterranean Base Masonic Club, which meets twice a month and which issues membership cards bearing the name of the club in English and Arabic. Card Number One was presented to Lieut. Gen.

June, 1944]

Mark W. Clark, who is a Scottish Rite Mason.

The members of the Shrine Club of North Africa, organized in the early part of 1943, before the Masonic Club came into being, have been enthusiastic backers of the latter group. It was voted by the Masonic Club members that at each meeting a collection be taken for the purpose of buying, in the club's name, life memberships in the fund for the Shriners' Hospitals for Crippled Children. This plan was suggested by W. A. Stafford, C.S.K., U.S.N.R., of Little Rock, Ark., who is Secretary of the Masonic Club and President of the Shrine Club.

The First Anniversary Dinner was held February 4th, by the two clubs, as a "Fellowship Dinner for Members of the Masonic Fraternity Serving in the Armed Forces of the United States." Major Arthur M. Grayson, U.S.A., of Hartford, Conn., presided and Capt. Clarence W. Sober, U.S.A., of Bloomsburg, Pa., was chairman of the dinner committee. "After the dinner a business meeting was held, followed by the presentation of the "Degree of the Ancient Kings," which was written and directed by Captain Sober.

In Secretary Stafford's review of the origin of the club, he closed with the following: "We are rapidly becoming a world-wide club with Brothers from the far corners of the earth attending our meetings. It is sincerely hoped that we who have met in this Theatre of Operations will someday meet again back home where friendships will be renewed that were begun in North Africa."

GREETINGS TO JEWS

The Protestant Council of Churches of Greater Cincinnati, Ohio, sent a message of greeting to Jews on Good Friday, the eve of the Jewish Passover observance, which said in part:

"No Christian can be at peace with his God so long as a single Jew is hated just because he is a Jew. . . . This is not a Good Friday yet; they still crucify Him afresh. And this is not the Passover for which He died and we live, and for which our lads now fight on the world's far battle lines. . . . That Good Friday-Passover will come when abstract respect for humanity will be replaced by substantial love of men, when those who work the works of Him that sent us."

GIFT

The Shriners' Hospital for Crippled Children at Springfield, Mass., recently received, under the will of Ulysses L.

MASONIC CRAFTSMAN



The new Army and Navy Masonic Service Center at Ayer, Mass., occupies all this church building.

Burns of Franklin, Mass., a total of \$38,000. He became a member of Aleppo Shrine Temple in Boston, in 1906, and was one of the first visitors at the Springfield unit when it opened in 1925.

CUBAN GRAND**MASTER REELECTED**

The Grand Lodge of the Island of Cuba met, late in March, at Havana, in both ordinary annual session and extraordinary convocation, with 183 members present and a goodly number of visitors. Grand Master Francisco de Miranda Varona presided, assisted by Deputy Grand Master Augusto Rodriguez Miranda.

The Grand Master was reelected, as were the Grand Secretary and Grand Treasurer, Constantino Pais Gutierrez and Miguel Diaz Alvarez, respectively. Ramon Lorenzo was elected Deputy Grand Master.

Among important steps taken was the decision not to sell a certain piece of land because plans are that some day there will be erected there a Masonic Temple in the light of the beautiful Villa del Mariel. Certain other lands will be sold by the Grand Lodge, a commission being named to attend to the auction.

Construction of a Grand Temple was discussed and two committees were named to study the matter, one consisting of Symbolic Masons and one of Artistic Masons.

The Grand Lodge supports the hopes of the Grand Master that there may be soon a reunion of the Grand Masters of the Grand Lodges of all the Americans in the City of Havana, and he was au-

thorized to continue his negotiations to that end.

Past Grand Master Garcia Galan was named *Benemerito* of the Order, an honor bestowed upon him for his worthy work in founding the young people's association, known as *Hijas de la Acacia*. The editor of *Orientacion Masonica* of Havana was honored by the Grand Lodge with the "Reward of Merit" for his work in the First National Congress of History, when he set forth in a clearer light the action of Masonry in the struggle for independence in Cuba.

THE CATHOLIC QUESTION
FREEMASONRY AND ROMAN CATHOLICISM
By Harry Leroy Haywood. Published by the Masonic History Company, 2831-5 South Park Way, Chicago. \$2.50.

The Catholic question is of perennial interest among Freemasons. The extraordinary circulation of more than 70,000 copies of the NEWS-LETTER article on this subject by Ill. Melvin M. Johnson, 33°, Sovereign Grand Commander is evidence that Freemasons want to have authoritative information on this controversial matter.

Now comes a new and very stimulating book—*Freemasonry and Roman Catholicism* by Harry Leroy Haywood. The author, a prolific writer on Masonic subjects, was formerly Editor of *The Builder* and *The New York Masonic Outlook*, and is favorably known by his books, "Symbolical Masonry," "Great Teachings of Masonry," "Introduction to Masonry" and "History of Freemasonry" (with J. E.

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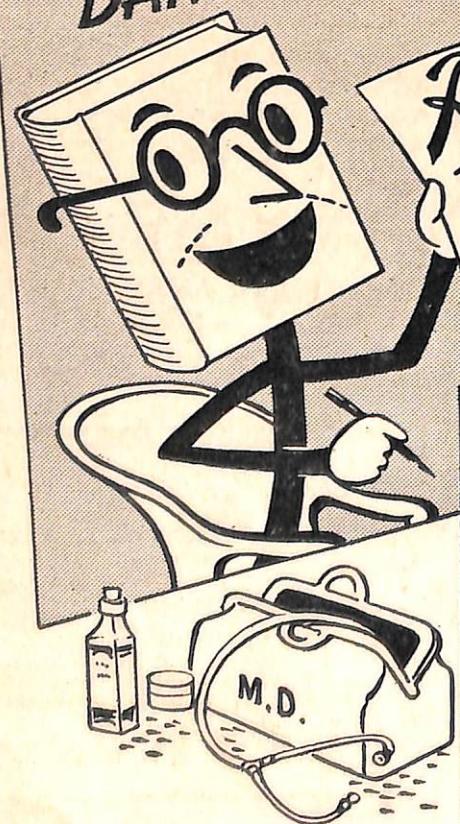
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